AN EXPOSITION OF THE LAST PSALME.

DELIVERED IN A SERMON PREACHED AT PAVLES Crosse the fifth of Nouember 1613. *Which I haue ioyned to the Festiuals* as a short Apologie for our *Holy daies in the Church of England.*

DEDICATED VNTO MY HONORABLE friend and most respected kinsman Sir *William Monins Baronet.*

By IOHN BOYS, *Doctor* of Diuinitie.

AT LONDON
Imprinted by FELIX KYNGSTON, for *VVilliam Aspley.* 1615.

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GVNPOWDER TREASON DAY.

PSALME 150.

O praiſe God in his holineſſe, &c.

ALL the Pſalmes of *Dauid* are compriſed in two words, [a] *Halleluiah*, and *Hoſanna*, that is, bleſſed be God, and God bleſſe; as being for the greater part either praiers vnto God for receiuing mercies, or elſe praiſes vnto God for eſcaping miſeries. This our preſent Hymne placed as a [b] Concluſion of the whole booke; yea, the beginning, middle, end, to which all the reſt (as [c] *Muſculus* obſerueth are to be referred) inuiteth vs in preſcript and poſtſcript, in title, in text, in euery verſe, and in euery Clauſe of euery verſe to *praiſe the Lord*. Teaching theſe two points eſpecially:

[a] *Gueuara.*

[b] *Lyra in loc.*

[c] *In loc.*

1. For what
2. With what

} God is to be magnified.

For what, verſ. 1, 2. *O praiſe God in his holineſſe, praiſe him in the firmament of his power, praiſe him in his noble acts, praiſe him according to his excellent greatneſſe.*

With what, euen with all that is

- Without vs, verſ. 3. 4. 5. *Praiſe him in the ſound of the trumpet, &c.*
- Within vs, verſ. 6. *Omnis ſpiritus*, &c. *Let euery ſpirit praiſe the Lord, praiſe yee the Lord.*

This in briefe is the whole texts *Epitomie*, I come now to the words *Anotomie*, cutting vp euery part and particle seuerally, beginning first at the first, *O praise God in his holinesse*. Of which one sentence the Doctors haue many (though not aduerse yet diuerse) readings, especially three: *Praise God in his Saints, praise God in his sanctitie, praise God in his sanctuarie.* S. *Hierome*, *Augustine*, *Prosper*, and [d] other as well ancient interpreters as moderne translate here praise God in his *Saints*. For if he must be praised in all his creatures, how much more in his new creatures? if in the witlesse wormes, and senselesse vapours, Psal. 148. much more doubtlesse (as *Theodorit* here collects) in men, in holie men, in *Saints*, vpon whom hee hath out of his [e] vnsearchable riches of mercie, bestowed the blessings of the [f] life present, and of that which is to come.

[d] *Chrysost. Basil. Euthym. Arabs apud Muscul. Lyra. Hugo Card. Turrecremat. Anonymus.*
[e] *Ephes. 3. 8. 16.*
[f] *1. Tim. 4. 8.*

First, almightie God is to be blessed for giuing his Saints such eminent gifts of grace for the good of his Church, and for the setting foorth of his glorie. So *Chrysostome*, *Basil*, *Euthymius*, *Prosper*, *Placidus*, *Parmensis* expound it. [g] Euery good and perfit gift is from aboue, descending from the father of lights, a good thought in a saint is *gratia infusa*, a good word in a saint is *gratia effusa*, a good deed in a saint is *gratia diffusa*, through his grace which is the God of [h] all grace, saints are [i] whatsoeuer they are. Wherefore praise the Lord in his Saints, often remember their vertues as their true *reliques*, and as it were bequeathed [k] *legacies* vnto Gods people. So the wise man, Ecclesiasticus 44. *Let vs now commend the famous men in old time, by whom the Lord hath gotten great glorie, let the people speake of their wisdome, and the congregation of their praise.* So the Confession of *Bohemia*, chap. 17. [l] *Wee teach that the Saints are worshipped truly, when the people on certaine daies at a time appointed, doe come together to the seruice of God, and doe call to minde and meditate vpon his benefits bestowed vpon holie men, and through*

[g] *Iames 1. 17.*
[h] *1. Pet. 5. 10.*
[i] *1. Cor. 15. 10.*
[k] *Euseb Emisen. hom. de S. Maximo.*
[l] *See Harmon. confess. sect. 16. pag. 486.*

through them vpon his Church, &c. And for as much as it is kindly to consider, *opus diei in die suo*, the worke of the day [m] in the same day it was wrought; it is well ordered by the Church of England, that the most illustrious and remarkable qualities of the saints are celebrated vpon their proper festiuals, that on S. *Stephens* day, we may learne by S. *Stephens* example to loue our enemies: on S. *Matthewes* day, to forsake the world and to follow Christ: on S. *Iohn the Baptist* his day, to speake the truth constantly, and to suffer for the same patiently. Thus in stedfastnes of faith and godlinesse of life (*non legere modò sed degere sanctorum vitas*, as [n] one wittily) to bee followers of them as they were followers of Christ; is (as [o] blessed *Latymer* was wont to say) the right worshipping of Saints, and of God in his Saints.

Againe, for as much as there is a *communion of Saints*, as we cõfesse in the Creed, a knot of fellowship betweene the dead Saints and the liuing; it is our dutie to praise God for their good in particular, as they [p] pray to God for our good in generall. It is required on our part I say, to giue God most humble thanks for translating thẽ out of this [q] valley of teares into Hierusalem aboue, where they be [r] clothed with long white robes, hauing palmes in their hands, and [s] crownes of gold on their heads, euer liuing in that happie kingdome without either dying or crying, Apocal. 21. 4. and this also (in the iudgement of *Augustine*, *Hierome*, *Hugo*, *Raynerius*, and other) is to *praise God in his Saints*.

These reasons are the grounds of certaine *holy daies* established in England by law, namely to blesse God for his Saints eminent grace while they were liuing, and exceeding glorie now they be dead. Wherein our Church ascribes not any diuine worship to the Saints, but all due praise to the sanctifier: in celebrating their memorie (saith *Augustine*) we neither adore their honour, nor implore their helpe: but (according to the

[m] *Maior præfat. in Psal. 22.*

[n] *Owin epigram. lib. 3.*

[o] *Ser. on Christmas day preached at Bexterly, & ser on S. Stepheas day at Grimstorpe.*

[p] *Apocal. 6. 10.*

[q] *Psal. 84. 6.*

[r] *Apocal. 7. 9.*

[s] *Apocal. 4. 4.*

tenour of our text) wee praiſe him alone, [t] who made them both men and martyrs. In the words of [u] *Hierome* to *Riparius*: *Honoramus reliquias martyrum, vt eum cuius ſunt martyres adoremus: honoramus ſeruos, vt honor ſeruorum redundet ad dominum:* If thou deſire to doe right vnto the Saints, eſteeme them as paternes, and not as patrones of thy life; honour them only ſo farre, [x] that thou maiſt alway praiſe God in them, and praiſe them in God.

The gunpowder men erre very much in this one kinde of honouring God, for either they worſhip *his Saints* as himſelfe, or elſe their owne ſaintlings, and not *his Saints*. In praying to the dead, in mingling the blood of their martyrs with the precious blood of their Maker, in applying their merits, and relying vpon their mercies; it is plaine that they make the Saints (as *Melanct hon* tels them in his [y] Apologie for the Confeſſion of *Auſpurge*) quartermaſters with God, and halfe mediatours with Chriſt, I ſay ioynt mediatours not of incerceſſion only but of [z] redemption alſo. Nay they make the bleſſed Virgin vpon the poynt their only *mediatrix* and *aduocate*, ſo they ſing, and ſo they ſay. They ſing in their publique ſeruice, [a] *Maria mater gratiæ, mater miſericordiæ*, &c. the which is Gods owne ſtile, 1. Pet. 1. 10. & 2. Cor. 1. 3. ſo they likewiſe ſay, *Maria conſolatio infirmorum, redemptio captiuorum, liberatio damnatorum, ſalus vniuerſorum.* [b] *Giſelbertus in lib. altercationis Synagogæ et eccleſiæ, cap. 20. Maria quaſi maria*, ſaith *Auguſtinus de Leoniſſa*, ſermon 5 vpon *Aue maria*, for as all riuers come from the ſeas, and returne to the ſeas againe, Eccleſiaſtes 1. 7: [c] ſo forſooth (if you will vndertake to beleeue him) all grace is deriued from *Mary*, and ought to be returned again to *Mary*. We finde ſo much *in* [d] *Roſario Mariæ, reparatrix & ſaluatrix deſperantis animæ*, &c. That which is worſe, their owne Pope (who cannot, as they teach, erre in a poynt of doctrine as Pope) calleth her expreſ-

ly

[t] *De ciuit. lib. 8. cap. 27.*
[u] *Tom. 2 fol. 118*
[x] *Philip Mornæus de miſſa, lib. 3 cap. 11. See Melanct reſp. ad art. Bauar. art. 25.*
[y] *Tit. de ſanct. inuocat.*
[z] *See D. Fulke in 1. Tim. 2. 5.*
[a] *Bellar. de ſanct. beat. cap. 17.*
[b] *Apud Magdeburg. Cent. 10. Coll. 275.*
[c] *See Goſpell Annunciat.*
[d] *Chemnit. exam. Con. Trident. part. 3. pag. 151.*

ly Beam. Pet. Bembus in his epistles written in Pope Leo 10. name, *lib.* 8. *epist.* 17. printed at *Strasburg an.* 1609. that which is worst of all, in their most approued Bible: they translate Gen. 3. 15. *ipsa conteret caput tuum:* she shall breake thine head, although (as their owne Iesuit [e] *Ribera* confesseth honestly) the *Hebrew* text, the *Chaldee* paraphrase, the translation of the *Septuagint*, and all good *Latin* copies reade *ipse conteret*, he shall bruise the serpents head, applying it to Christ, according to that of *Paul*, *The God of peace shall tread downe Satan vnder your feete*, Rom. 16. 20. by this euidence you may see that the gunpowder crue praise not God in the saints, nor the saints in God: but on the contrarie the saints as God.

[e] *In Habacuc. cap. 1. num. 32.*

Againe these S. *Peter* men (and as I haue warrant to terme them on this day *Salt Peter men*) erre from the true meaning of our text, because they doe not praise God *in sanctis eius*, in his saints: but dishonour God *in sanctis eorum*, in saints of their owne making, vsually praying vnto some who were no men, and to many who were not holy men. It is doubted by the two great lights in their glorious firmament, *Bellarmine* and *Baronius*, whether there were euer any such man as S. *George*, or such a woman as S. *Catharine*. Cardinall *Bellarmine lib. de beatitudine sanct. cap. vlt.* §. *respondeo sanctorum* doth acknowledge that they worship certaine saints whose stories are vncertaine, reputing the legend of S. *George* apocryphall according to the censure of Pope [f] *Gelasius:* and Cardinall *Baronius eccles. annal. Tom.* 2. *ad an.* 290. according to the impression at Rome, fol. 650. as also *de Martyrologio Romano cap.* 2. confesseth as much of *Quiriacus* and *Iulitta*, declaring plainely that their acts are written either by fooles or heretikes, and in his annotations vpon the *Romane Martyrologie* 23. Aprill, he taketh vp *Iacobus de Voragine* for his leaden Legend of our English S. *George*, concluding in fine, that the picture of Saint

[f] *Can. sanct. Roman. dist.* 15.

George fighting with a Dragon is *ſymbolicall*, and not *hiſtoricall*. If the Scripture be true [g] *whatſoeuer is not of faith is ſinne*: then aſſuredly theſe men (as [h] *Paul* ſpeaks) *are damned of their owne ſelues* in their owne conſcience, who (notwithſtanding all their doubts) pray ſtill in their publike ſeruice, [i] *Deus, qui nos beati Georgij martyris tui meritis & interceſſione latificas, Concede propitius, &c.* An Idoll as *Paul* affirmes, 1.Cor.8.4. is nothing, *Ergo*, the Papiſts in worſhipping S. *George* which is nothing, commit (euen themſelues being Iudges) abominable Idolatrie.

As they worſhip ſome who were no men, ſo many who were not [k] holy men, as a reuerend [l] Doctor of our Church accutely, *Non matyris domini ſed mancipes diaboli*: the Souldiour who peirced Chriſts holy ſide was a Pagan, [m] neither doth any ſtorie which is authenticall ſpeake of his conuerſion, and yet they worſhip him vnder the name of S. *Longinus*, or Longeſſe, March 15. *Papias* (as [n] *Euſebius* and [o] *Hierome* report) held the hereſie of the *Millenarians*, and yet he is honoured as a ſaint in the Romane Calender vpon the 22. of Februarie. *Becket* was a bad ſubiect in his life, and no good Chriſtian at his death, in that hee commended himſelfe and the cauſe of his Church vnto S. [p] *Denys* and our Lady. Yet S. *Thomas of Canterburie* was honoured at Canterburie in the daies of popiſh ignorance more then either the worlds Sauiour, or the bleſſed Virgine his mother: in which relation I appeale to the records of that Church, as alſo to the very ſtones vnder his ſhrine worne with the knees and hands of ſuch as came thither to worſhip him. *Boccace* reporteth how one Sir *Chappelet* a notorious Italian Vſurer and Couſoner came to be honoured as a Saint in France. *Sanders* among them is a ſaint, albeit he liued in plotting, and dyed in acting rebellion againſt his gracious Soueraigne Queene *Elizabeth* of famous and bleſſed memorie. Nay *Dauus* is *Diuus*, *Saul* is among the Prophets,

[g] *Rom.14.23.*
[h] *Tit.3.11.*
[i] *Miſſal.Roman. ex Con.Triden. decret.reſtit.in feſto Georgij.*
[k] *Dr.Sutclif examin.of Rom. cap.7.*
[l] *Dr.Abbot Antilog.pag.3.*
[m] *Sutclif.vbi ſup.*
[n] *Hiſt.lib.3. cap.vlt.*
[o] *Catalog.ſcrip. in vita pap.*
[p] *Houenden annal part. poſter.pag.298.*

phets, *pater personatus*, father *Parsons* all the daies of his life was a perpetual Martyr, as his fellow [q] *Ribadeneira* termeth him: and yet one (who sometime was his inner man, and knew him as I presume, better then euer did *Ribadeneira*) transposing the letters of *Robertus Parsonius Iesuita*, found this *anagramme*, *Personatus versuti oris abi*: the wit-foundred drunkard, *Henry Garnet* (who did not according to the Counsell of [r] *Paul* vse *vino modico*: but as [s] *Paulinus* pretily *modio*) that lecherous treacherous Arch-priest, Arch-traitor, Arch-diuell in concealing, if not in contriuing: impatronizing, if not in plotting the powder intended massacre, is returned a Saint from beyond the seas with [t] *à sancte Henrice intercede pro nobis*: his action is iustified, his life commended, his death honoured, his miracles and memorie celebrated by that *Ignatian* spirit, ([u] *portentum nominis portentum hominis*, hauing a great deale of name, though a very little modestie) *Andreas Eudæmon Ioannes Cydonius*: but notwithstanding his apologie, the saintship of *Henry Garnet* is so buffeted by the replies and antilogies of our accuratlie learned diuines, as that his straw face will hereafter hardly be worth a straw. *Catesbie*, *Winter*, *Rookwood*, and the rest of the Cole-saints and hole-saints (who laboured in the diuels mine by the Popes mint) are numbred among the holy ones also: Babilon and Egypt praise God in them, and for them. I haue heard much of *roaring* gentlemen in *London* and *Canterburie*, but if the Lord himselfe had not watched ouer his Church, if the Lord himselfe had not written England in the [x] palmes of his hands, if the Lord himselfe had not kept King *Iames* as the [y] apple of his eye, [z] if the Lord himselfe had not been on our side (now may Gods Israell in England say) if the Lord himselfe had not been on our side, when they rose vp against vs, if the Lord himselfe had not (out of his vnspeakeable goodnesse toward vs and our posteritie) broken their snares, and deliuered our

[q] *Catalog. scrip. Iesuit. in vita Parsonij.*

[r] *1. Tim. 5. 23.*
[s] *Epist. lib. 3. epist. 6.*

[t] *Sheldon preface before his motiues.*

[u] *Elienſ. epist. lector. ante resp. ad Bellar. apol.*

[x] *Esay 49. 16.*

[y] *Deut. 32. 10.*
[z] *Psal. 124.*

our soules out of that horrible gunpowder pit; these bellowing Buls of Basan, and Canon-mouthed hell-hounds would haue made on this day such a roare, that all Christendome should haue felt it, and the whole world haue feared it. [a] *O Lord God of all power, blessed be thy name, which hast this day brought to nought the enemies of thy people,* [b] *so let all thine enemies perish O Lord, that our* [c] *mouthes may be filled with laughter and our tongue with ioy. Sint diui modo non vini,* let England hang such, although afterward Rome hallow such, he that hath an eye to see without the spectacles of a Iesuit, will affoord as good credit to the register at *Tiburne* as to the Calender of *Tyber:* for if these be Martyrs, I wonder who are Murtherers? If these be Saints, I pray you who are Scythians? If these bee Catholikes, who are Canibals?

I passe to the second exposition of these wordes, *O praise God in his sanctitie,* so *Munster, Pagninus, Beza, Tremelius* and our old translation heere, *Praise God in his holinesse*: now God is holy *formaliter & effectiuè*, holy in himselfe, and making other holy; the Lord is glorious in holinesse Exod. 15. 11. Wheras other Gods are famous for their vnholinesse, *Venus* was a wanton, *Mercurius* a theefe, *Iupiter* a monsterous adulterer, an ingenious man (as [d] *Basile* writes) would blush to report that of beastes, which the Gentiles haue recorded of their Gods. If such imputations are true saith [e] *Augustine, quàm mali* how wicked are these Gods: if false *quàm malè* how wretched and foolish are these men, adoring the same things in the temple, which they scoffe at in the theater, *in turpitudine* [f] *nimium liberi, in superstitione nimium serui:* so that their Gods are not as our God, euen our enemies being Iudges Deut. 32. 31. there is none holy as the Lord 1. Sam. 2. 2. called [g] often in holy Scripture *the holy one*, yea thrice holy; *holy, holy, holy, is the Lord of hosts* Esay 6. 3. his [h] name is holy, his [i] law is holy, his [k] spirit is holy, his will holy, his word

[a] *Judith.* 13. 4.
[b] *Iudges* 5. 31.
[c] *Psalm.* 126. 2.
[d] *Lib. de legend. libris gentilium.*
[e] *De Ciuit. Dei lib.* 6. *cap.* 6.
[f] *August. contra faust. man. li.* 12. *cap.* 40.
[g] *Esay* 1. 4. & 10. 20.
[h] *Luk.* 1. 49.
[i] *Psal.* 19. 7.
[k] *Mark.* 12. 36.

word holy, *righteous in all his waies, and holy in all his workes* Psalm. 145. 17. making vs also which are his seruants an *holy people* Deut. 7. 6. an *holy priest-hood* 1. Pet. 2. 5. *his holy temples* 1. Cor. 6. 19. our bodies, our soules, our selues, our whole [l] seruice holy, wherefore *praise God in his holinesse.*

[l] 1. Pet. 3 2.

[m] *Luther, Caluin, Vatablus*, your *English-Geneua* bibles, & our new translation haue praise God in his *sanctuarie*, the which in holy scripture signifieth either heuen, or the temple, heauen is often called in sacred writ *Gods sanctuarie*, for [n] thus saith he that is high and excellent, he that inhabiteth eternitie, whose name is the holy one, *I dwell in the high and holy place.* Christ in comming to vs is said to *breake the heauens* Esay 64. 1. and when he went from vs vnto his father *a cloud tooke him vp into heauen* Acts 1. and *frō heauen* he shal come againe to iudge the quicke and the dead 1. Thes. 4. 16. That *his sanctuarie* may be taken heere for heauen, is gathered out of the very next clause (*praise him in the firmament of his power*) the which (as [o] *Caluin* & [p] other expositors haue well obserued,) is exegeticall, and expoundes the former, as if Dauid should haue said, praise the Lord in his sanctuary, that is *in the firmament of his power*, for the heauens declare the glory of God and the firmament sheweth his handy worke Psalm. 19. 1. let all people praise God our father in heauen, especially such as dwell with him [q] in heauen, O praise the Lord all ye blessed Angels and Saints inhabiting his sanctuarie which is highest and holiest.

[m] *Idem Genebrard et alij.*

[n] *Esay* 57. 15.

[o] *In loc.*

[p] *Bellarmine in loc.*

[q] *Genebrard Agellius Acernensis epist. in loc.*

[r] Other apply the word *sanctuary* to the Temple, so termed for two respects especially. 1. because God manifesteth *his holines* toward vs in that holy place more principally, calling it expresly [s] *his house*. 2. a *sanctuarie* in regard of our *holy seruice* toward God, for albeit euery day be to the good man a sabbath, and euery place a temple; yet the God of Order hath appointed certaine times, and certaine places also, wherein hee will bee

[r] *Luther Vatablus Chald. apud Genebrard english Com. dedicated to Mr. Herlakinden.*

[s] *Esay* 56. 7.

bee worshipped publiquely, saying Leuiticus 19.30. *Ye shall obserue my sabbaths, and reuerence my sanctuary*. For our holines toward God concerneth vs [t] one way in that we are men, and another way in that we are ioyned as parts to that visible mystical body which is his Church as men, wee are at our owne choyce both for time, and place, and forme, according to the exigence of our owne occasions in priuate, but the seruice which is to bee done of vs as the members of a publique body, must of necessity bee publique, and so consequently to bee performed on holy daies in holy places. and for this doctrine the scriptures afford both patent and paterne, the patent is reported by the Prophet *Esay*: Chap. 56. vers. 7. and repeated by Christ in [u] three seuerall Euangelists: *my house shall be called an house of prayer for all people*. The paterns are manifold, *I will enter into thine house in the multitude of thy mercies, and in thy feare will I worship toward thine holy temple*, saith our Prophet, Psal. 5.7. The Publican and the Pharisie went *into the temple to pray*, Luke 18. *Peter* and *Iohn* went vp together *into the temple at the ninth houre of prayer*, Acts 3. *Anna* fasted and *prayed in the temple*, Luke 2. This one word *sanctuarie* teacheth vs how we should behaue our selues in the Church as in Gods presence: Doest thou come to that holie place to receiue the blessed Supper of our Lord? remember that the temple is *sanctuarium, non promptuarium*, a sanctuarie, not a buttrie, [x] *haue ye not houses to eate and drinke in, despise yee the Church of God?* Doest thou come to pray? [y] *take heede to thy foote when thou entrest into Gods house*, compose thy knees, and eyes, and hands, and heart after such a deuout manner: as that thou maist not onely praise God vpon the loud cymbals, but (as it is vers. 5.) *praise him vpon the well tuned cymbals* also. Doest thou come to heare the sermon? remember that the preaching of the Gospel is [z] not the word of a mortall man, but the [a] power of the immortall

[t] *Hooker eccles. pol. lib. 5. §. 24.*

[u] *Mark* 11.7. *Luke* 19.46. *Matth.* 21.13.

[x] 1. *Cor.* 11.22.

[y] *Ecclesiastes* 4.17.

[z] 1. *Thess.* 2.13.

[a] *Rom.* 1.6.

tall God vnto ſaluation: and albeit the Preacher be neuer ſo ſimple, neuer ſo ſinfull; yet the word is holy, the action holy, the time holy, the place holy, ordained by the moſt holy to make thee holy. Vpon whatſoeuer occaſion thou commeſt into the Temple, remember alwaies that the ground is holy whereon thou ſtandeſt, it is a *ſanctuarie*, the habitation of God, and place of his *holineſſe*: and therefore not to be [b] prophaned with ordinarie though lawfull worldly buſineſſe, much leſſe with vnlawfull paſtimes and enterludes, it is a place for praiſe, not for playes, *O praiſe God in his ſanctuarie.*

[b] *Canon. 88.*

Or (as [c] *Martine Luther* interprets it) praiſe God *in his ſanctuarie*, that is, *for his ſanctuarie*, for [d] ſhewing his word vnto *Iacob*, his ſtatutes and ordinances vnto *Iſrael*, for his adoption, and his couenants, and his promiſes, and his ſeruice, Rom. 9. 4. O praiſe the Lord for his [e] true Church eſtabliſhed for the preſent among the Iewes, and hereafter in the fulneſſe of time to be conſtituted among Chriſtians vntill the worlds end. For this clauſe may bee conſtrued of the myſticall heauen and temple, ſo well as of the materiall heauen and temple. The good man (I meane the true Chriſtian) is not only Gods [f] houſe, but alſo Gods [g] temple, yea, Gods heauen, as [h] *Auguſtine* expounds the words of Chriſt, *Our Father which art in heauen*, that is, in holy men of heauenly conuerſation, in whoſe ſanctified hearts hee dwelleth as in his [i] ſanctuarie. *Archimedes* in his conference with *Hiero* ſaid, *Giue me a place where I may ſtand out of the world, and I will moue the whole earth.* In like manner, he that will bee reputed a Saint, and ſo take vpon him to remoue men earthly minded from their worldineſſe, muſt himſelfe at the leaſt haue one foote out of the world, ſeeking (as the bleſſed [k] Apoſtle ſpeakes) the things aboue, that [l] other may ſee his good workes, and glorifie God which is in Heauen, that is (according to the true ſoule of our text) *praiſe*

[c] *In loc.*
[d] *Pſal. 147. 19.*
[e] *Chriſt. Corn. in loc.*
[f] *Heb. 3. 6.*
[g] *1. Cor. 3. 16.*
[h] *Lib. 2. de ſer. dom. in mont.*
[i] *Bellarm. & Corn. in loc. vel hoc dicit de populo, vel de vita ſancta Chryſoſt. Baſil. in loc.*
[k] *Coloſſ. 3. 1.*
[l] *Mat. 5. 16.*

God

God in his Saints which are his ſacrarie, his ſanctuarie, his houſe, his heauen.

Heere then all the three diuers lines (*praiſe God in his Saints, praiſe God in his ſanctitie, praiſe God in his ſanctuarie*) meet in one centrie; namely, God is to be praiſed in his ſanctuarie for his ſanctitie conferred vpon his Saints, whereby they ſhined as [m] lights in this heauen on earth, and now ſhine like [n] ſtarres in that heauen of heauen. If I were not (according to the text and the time) foreward to proſecute the Gunpowder men, as the more dangerous enemies of God and his Goſpell, I might vpon this ground take vp the bucklers againſt idle *Nouelists*, vtterly condemning the *feſtinals of holie Saints*, eſtabliſhed in our Church by good order of law. Their principal obiection is taken out of *Pauls* Epiſtle to the Galathians, chap. 4. verſe 10. *Yee obſerue dayes and monethes, and times and yeares, I am afraid of you, leſt I haue beſtowed vpon you labour in vaine.* To which anſwere is made, that there is a [o] foure-fold obſeruation of

daies { Naturall. / Politicall. / Eccleſiaſticall. / Superſtitious.

Of all which onely the ſuperſtitious is condemned, as *Aretius* and *Illiricus*, and [p] other Proteſtant Diuines vpon the place. Now the ſuperſtitious obſeruation is either *Iudaicall* or *Idolatricall*; it is apparant that *Paul* meant the firſt hereof eſpecially, [q] becauſe the Galathians after they were conuerted vnto Chriſt, were ſeduced by falſe teachers vnto the ceremonies of the Iewes, as concerning the Sabbaths & the new Moones, and the like, the which were figures of Chriſt, and had their end in him. [r] *Are yee ſo fooliſh, that hauing begun in the ſpirit, yee would now be made perfit by the fleſh?* As for *Idolatricall* obſeruing of times, it is granted eaſily that the *Pagans* (in dedicating feaſts vnto falſe gods, and

m *Philip.* 2. 15.
n *Dan.* 12. 3.
o *Illirie. in Galat.* 4.
p *See Sir Chriſtop. Heydons anſwer to Mr. Chambers, pag.* 368. *and how the fathers anſwere this. Bellarmin. de ſanct. Cultu, cap.* 10.
q *Engliſh gloſſe.*
r *Galat.* 3. 3.

and in making [s] differences of daies disinall and fortunate, either by curious arts, or by particular fansies, or popular obseruations) are worthily reputed superstitious. And the [t] *Papists* also (solemnizing holie daies of the Saints in their Churches with idolatrous worshipping of the creatures, and their Images: and out of their Churches with Epicurelike belly-cheere, reuelling, & idlenesse) *turne againe to the beggerly rudiments and fashions of the world*: But the festiuals of England (celebrated according to the doctrine and Iniunctions of our Church) are verie farre from these and all other kindes of superstition. [u] For then is God truly worshipped in the publike congregation, I say the true God is truly praised in his true Saints; on our holie daies the sacraments are rightly ministred, the Scriptures are fruitfully read, the Word is faithfully preached; all which are maine meanes to withdraw men not only from superstition and idolatrie, but also from all sortes of error and impietie whatsoeuer.

Yea, but the words of the Commandement are, *sixe daies shalt thou labour: Ergo*, there should be no holie day besides the Lords day. [x] Protestant Diuines answere that the clause (*sixe daies shalt thou labour*) is a permission, or a remission of Gods right, who might chalenge to himselfe all our time for his worke, and not a restraint for any man from seruing of God on any day. For the Iewes beside the Sabbath had diuers other feasts; as *Easter, the feast of vnleauened bread, the feast of first fruits, Whitsuntide, the feast of blowing Trumpets, the feast of Tabernacles*; all which (as we reade Leuiticus 23) they kept by Gods appointment holie, notwithstanding these words of the law, *sixe daies shalt thou labour*. And so the Christian Church in all ages hath vpon iust occasions separated some weeke daies vnto the praising of the Lord, and rest from labour. Ioel 2.15. *Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie*. [y] Daies of publike fasting for some great

[s] *See Ambrose in Galat. 4. & August. epist. 119. cap. 7.*
[t] *Dr. Fulke in Galat. 4. 10.*
[u] *See Dr. Whitgifts defence of his answere to the admonit. fol. 538. 539.*
[x] *B. Babington in 4. com. Caluins Cat. Dr. Whitgift vbi supra fol. 542. & 553. six daies thou maiest labour.*
[y] *Perkins aur. Cat. cap. 23.*

great iudgement, daies of publike reioycing for some great benefit, are not vnlawfull, but exceeding commendable, yea necessarie. Whosoeuer doubts of the Churches libertie herein, or of the practise of this libertie, may peruse the ninth chapter of *Ester*, in which it will appeare, that Gods people by the commandement of *Mordecai*, did euery yeare solemnize and keepe holy the fourteenth and fifteenth day of the moneth *Adar*, in remembrance of their great deliuerie from the Treason of *Haman*. Vpon these grounds the last euer renouned Parliament enacted, That wee should for euer spend the prime part of this present fifth of Nouember in praying and praising the Lord, for his vnspeakable goodnesse in deliuering our King, Queene, Prince, and States of this realme from that hellish, horrible, bloody, barbarous intended massacre by Gunpowder. Now that I may for my part execute the will of the Parliament (sparing the *Nouelists*, and referring such as desire to bee further satisfied in this argument of holy dayes, vnto the iudicious writings of my most honoured and honourable maister, *Archbishop Whitgift*, in the [z] defence of his answere to the Admonition) I proceede in the text, *praise him in his noble acts, praise him according to his excellent greatnesse.*

[z] From pag. 538. to 555.

[a] Some reade *Laudate eum in* [b] *virtutibus eius*, praise him in his *powers*: [c] other *ob fortitudinem eius*, praise him in his *power*; and according to these two diuerse translations, I find two different expositions; one construing it of Gods glorious [d] Angels, and the other applying it to Gods glorious acts: For the first, it is euident in holy writ, that there bee certaine distinctions and degrees of Angels in the quier of Heauen, there be *Seraphins*, Esay 6.2. *Cherubins*, Gen. 3.24. *Thrones, Dominions, Principalities, and Powers*, Colloss. 1.16. in all which and for all which God is to be praised, as being his [e] ministring spirits for the good of such as shall be heires of saluation; as long as wee serue God, all these serue

[a] *Vulgar Latine Castalio.*
[b] *Pagnin.* In fortitudinibus.
[c] *Vatablus Munster.*
[d] *Turrecremat. & Reynerius in loc.*
[e] *Heb.* 1.14.

ſerue vs, euen the Cherubins, and Seraphins, Angels, and Archangels. I ſay, ſo long as we ſerue the Lord, theſe pages of his honour and parts of his courts attend vs, and pitch their tents about vs: a doctrine very profitable, very comfortable, yet for as much as I hold it leſſe pertinent to the preſent occaſion I thus ouerpaſſe it, and haſt to that other expoſition interpreting theſe words (as our Church readeth) of Gods *noble acts*.

Now the workes of God are of two ſorts, *ad intra & ad extra*: ſome be confined within himſelfe, other extended towards vs: works of the ſacred Trinitie within it ſelfe (as that the Father begets, and the Sonne is begotten, and the holy Ghoſt proceeds from both) are wonderfull acts of ſuch an high nature that it is our dutie rather ſimply to adore, then ſubtilly to explore them: all his acts extended toward vs are ſummarilie reduced vnto two, namely the works of creation and redemption. [f] The worke of creation is attributed in the Maſſe of the matter to God the Father, in the diſpoſition of the forme to God the Sonne, in the preſeruation of both to God the holy Ghoſt. So likewiſe that of redemption, in election vnto God the Father, in the conſummation vnto God the Sonne, in the application vnto the holy Ghoſt, all which are very *noble acts*, and God is to be praiſed in them *according to his excellent greatneſſe*. The worke of creation is ſo mightie, that none could bring it to paſſe but the Father almightie: that God ſhould haue nothing but nothing, whereof, wherewith, whereby to build this high, huge, goodly, faire frame; is a principle which nature cannot teach, and Philoſophie will not beleeue. The worke of redemption is of farre greater might and mercy, for the making of the world was (if I may ſo ſpeke) onely lip-labour vnto God, *he ſpake the word and it was done, he commanded and it ſtood faſt*, Pſalm. 33.9. but Chriſt in redeeming the world ſaid many words, and did ma-

[f] *Aduancement of learning lib. 2. pag. 116.*

ny wonders, and ſuffered alſo many wounds. It is true that the leaſt ake of his leaſt finger is *infiniti meriti, ſed non definiti meriti*, that is of an infinite merit, yet not that determined ranſome for the ſinnes of the whole world. It coſt him more to redeeme ſoules, [g] *he dyed for our ſinnes and roſe againe for our iuſtification*, hee ſuffered for vs and that death, and that a violent death, and of all violent deaths the moſt accurſed death on the Croſſe.

[g] *Rom.4.25.*

The worke of ſanctification is a noble act alſo, for euery man if you rightly conſider his making is a wonder, I am ſaith our [h] Prophet fearfully and wonderfully made: but a good man if you conſider his new making is a wonderfull wonder, as [i] *Paul* ſpeakes *a ſpectacle to men and Angels*, as the vulgar Latine runnes in the 68. Pſalme, at the laſt verſe, *mirabilis deus in ſanctis*, O God wonderfull art thou in thy Saints.

[h] *Pſalm.139.13*

[i] *1.Cor.4.9.*

But *Dauid* [k] here meaneth eſpecially the valiant acts of God in gouerning & garding his people from their enemies, [l] O come hither and behold the workes of God, how wonderfull hee is in his doing toward the Children of men, he turned the ſea into drye land ſo that his people went on foot thorough the middeſt of the ſea, the [m] waters were a wall vnto them on the right hand and on their left; but the waues of the Sea returned and couered the chariots and horſemen euen all the hoaſt of *Pharaoh* that purſued them. Almighty God raigned hailſtones out of heauen vpon the curſed Amorites at Bethoran, and they were more ([n] ſaith the text) that dyed with the haile, then they whom the Children of Iſraell ſlew with the ſword. And when Duke *Ioſua* prayed, *Sunne ſtay thou in Gibeon, & thou Moone in the valey of Aialon: the Sunne abode and the Moone ſtood ſtill vntill the people auenged themſelues vpon their enemies.* When *Zenacherib* and his innumerous hoaſt came to fight againſt *Hezekiah* King of Iuda, Gods Angell in one night ſlew an hundred eighty

[k] *Placid. Parmen. and the engliſh Com. dedicated to M. Herlakinden.*

[l] *Pſalm.66.4.*

[m] *Exod.14.29.*

[n] *Ioſua 10.*

and

and fiue thousand Assyrians, 2. Kings 19.

And vndoubtedly (beloued) there is no nation vnder the cope of Heauen hath had greater occasion to praise God in this kind then England, the preseruation of the most illustrious princesse the Lady *Elizabeth* vnder the fiery triall of her vnkind sister Queene *Marie* was a *noble act*, and the seminary of much happinesse vnto this kingdome for many yeares after, and so much the more noble because *Philip* King of Spaine hath often confessed that he spared her life (when wildy *Winchester* and bloodie *Bonner* had brought her into the snare) not out of any pietie or pittie, but onely out of policie. Her exaltation to the Crowne was another *noble act*, so noble that some ° Popish Prelats in their enuie burst a sunder and dyed for very griefe of heart. Well might that good Lady sing and say with the blessed Virgine, *He that is mightie hath magnified me, and holy is his name, he hath put downe the mightie from their seat and hath exalted the humble and meeke:* her flourishing in health, wealth, and godlinesse, more then 44. yeares (in despite of all her foes abroad, at home, schismaticall, hereticall, open, intestine) was another *noble act:* for after once the Bull of Pope *Pius Quintus* had roared, and his fat Calues had begunne to bellow in this Island: there passed neuer a yeare, neuer a moneth, neuer a weeke (I thinke I might say) neuer a day, neuer an houre, but some mischiefe was intended either against her person or her people: the resisting of the rebellion in the Northerne parts of England, was *a noble act;* the discouering and so consequently the defeating of *Campians* treason *a noble act;* of *Parris* treason *a noble act:* of the *Lupus Lopus* his treason, *a noble act:* of *Squires* treason, *a noble act.* Her glorious victories against her fell and insolent enemies the *Spaniards* in *Ireland*, in *Flanders*, in *France*, in their owne dominions of *Portugal*, *Indies*, and *Spaine* were *noble acts*. It was a wonder of wonders, that a *Mayden Queene*

° *See M. Foxe Martyr, in fine.*

ſhould at one time be both a ſtaffe to *Flanders*, and a ſtay to *France*, a terror to *Pope*, a mirror to *Turke*, feared abroad, loued at home, Miſtreſſe of the Sea, wonder of the world. Shee might truely bee called a *Prince of Peace*, for ſhee was Crowned in Peace, ſhee liued in Peace, ſhe dyed in Peace, ſhe was buried in Peace: and when ſhee had ſlept with her Fathers, it was another *noble act* of the Lord to ſend vs in the midſt of all our feare ſo learned, ſo meeke, ſo pious a Prince as King *Iames*, in ſuch exceeding ſweet peace, that neuer a ſword was drawn, happily neuer a word ſpoken againſt him. All theſe were *noble acts*, and ought to be had in a perpetuall remembrance. But of all other noble preſeruations (*Our deliuerance from that intended mercileſſe and matchleſſe Maſſacre both in fact and fiction, the fifth of Nouember, in the yeare* 1605. is moſt *noblie noble*. King *Iames* on this day might haue ſaid with King [p] *Dauid*, *O Lord which art my rocke and my fortreſſe, thou haſt giuen me the necks of mine enemies, that I might deſtroy them that hate me, that I might breake them as ſmall as the duſt of the earth, and tread them flat as the clay of the ſtreete.* [q] *O giue thankes vnto the Lord, for he is gracious, and his mercy endureth for euer. Let Iſrael now confeſſe that he is gracious, and that his mercy endureth for euer. Let the houſe of Aaron now confeſſe that his mercy endureth for euer. Yea let all ſuch as feare the Lord now confeſſe that his mercy endureth for euer.* All the Congregations of the Saints in the whole world, haue good cauſe to thanke God our ſtrength and deliuerer. *Scotland* hath good cauſe, for if *England* had been but a *Tueſday breakefaſt*, aſſuredly *Scotland* ſhould haue been but a *Fridaies drinking*, one morſell as it were for the greedy deuourer. The Churches in *France* relieued often by vs, haue good cauſe to reioyce with vs. Our neighbours of *Holland* haue good cauſe to triumphe as they doe, for if our houſe had been ſet on fire, their houſe being the next would haue been quickly

[p] 2. *Sam.* 22. 41.

[q] *Pſalm.* 118.

quickly pulled downe. The Churches in *Germanie*, *Denmarke*, *Hungarie*, *Geneua* likewiſe haue good cauſe to *praiſe God in this noble act arcording to his excellent greatneſſe.*

More principally the Common-weale of England, and in it all men of all factions, and all faſhions whatſoeuer. *Atheiſts* (if they thinke there be a God) haue good cauſe to thanke God, acknowledging his mercie toward them in ſparing vs, and ſo ſauing the bad for the [r] righteous ſake. *Carnall Goſpellers* haue good cauſe to thanke God, confeſſing that ſo long as [ſ] *Lot* is in *Sodome*, it can not be deſtroyed; and ſo long as *Moſes* ſtandeth in the [t] gap, and [u] prayeth for his people, Gods wrathfull indignation can not deuoure vs. Yea, let the *Gunpowder men* themſelues (if they haue any ſparke of grace) confeſſe that God is to be praiſed in this *noble act*; for ſuppoſe (God be thanked, we may ſuppoſe and diſpoſe thus of theſe matters vnto our comfort) I ſay ſuppoſe, their diueliſh plot had been acted, I aſſure my ſelfe our cauſe had been farre better, and our number farre greater then theirs; and as for our ſinnes (which are indeede our greateſt enemies) they would haue brought into the field ſo many as we: ſo that hauing ſo much armour of light, and more armour of proofe then they, [x] *Cauſa iubet melior ſuperos ſperare ſecundos.*

But ſuppoſe the leaſt and the worſt part had ouercome the bigger and the better, yet (if they bee not hewen out of hard rockes) if theſe *Romaniſts* haue not ſucked the milke of wolues (as it is reported of the firſt founder of Rome) they would haue relented to ſee their natiue Country made nothing elſe but a verie ſhambles of *Italian* and *Ignatian* butchers. When *Alexander* ſaw the dead corps of *Darius*; and *Iulius Caſar*, the head of *Pompey*; and *Marcus Marcellus*, *Syracuſa* burne; and *Scipio*, *Numantia* ſpoild; and *Titus*, *Hieruſalem* made [y] euen with the ground, they could not abſtaine from weeping, albeit they were mortall enemies. But aboue

[r] *Gen.18.26.*
[ſ] *Gen.19 22.*
[t] *Pſalm.106.23.*
[u] *Exod.32.11.*
[x] *Lucan.*
[y] *Luc.19.44.*

all other in this kingdome, the truely zealous, and zealously true hearted protestants haue greatest occasion of reioycing; for if the Lord had not (*according to his excellent greatnes*, and according to his excellent goodnes too) deliuered vs out of this gun-powder gulfe, our bodies happily might haue beene made food for the foules, or else fewell for the fire; and that which would haue grieued our posteritie more, superstition and Idolatrie might in short time haue been replanted in this land; I meane that vpstart Antichristian religion of *Rome*, wherein many things, especially foure (as iudicious [z] *Fox* well obserued) are most abominable.

[z] *Martyr. pag. 1.*

1. Vnlimited iurisdiction, derogatorie to all Kings and Emperours.
2. Insolent titles, preiudiciall to all Bishops and Prelates.
3. Corrupt doctrine, iniurious to all Christians.
4. Filthie life, detestable to all men.

The greater was our danger, the greater was our deliuerance; the greater our deliuerance, the greater our thankes should be; for as it followeth in my text, *God is to be praised according to his excellent greatnes*. It is true that our most and best praises are few for the number, and little for the measure; whereas God is infinite for his goodnes, and in his greatnesse incomprehensible. So that the meaning of [a] *Dauid* is, that we should praise him according to our capacitie, and not according to his immensitie; according to the grace bestowed vpon vs, and not according to the glorie which is in him. Ecclesiasticus 43.30. *Praise the Lord, and magnifie him as much as ye can, yet doth he farre exceed. Exalt him with all your power, and be not weary, yet can ye not attaine vnto it.*

[a] *Basil. Musculus, Placid. parnen. in loc.*

Now where the Lord giueth a greater meane, there he requireth a greater measure; where he bestoweth a greater portion of giftes, he doth expect a greater proportion of glorie. Wherefore seeing the Lord hath out of his abundant mercie conferred vpon this kingdome ineſtima-

ineſtimable bleſſings, in the preaching of his word for the ſpace of more then fiftie yeares; it is queſtionleſſe he lookes for no little thankes or ſmall praiſe, but for great thankes and great praiſe according to his excellent greatneſſe manifeſted in this our deliuerance. I come therefore to the ſecond part of this Pſalme, ſhewing *with what* God is to be praiſed, *In the ſound of the trumpet, &c.*

God is to be praiſed (ſaith [b] *Auguſtine*) *totis votis de totis vobis* with all your ſoules, and with all your ſelues. That therefore we may manifeſt our inward affections by ſuch outward actions as are commendable, where there be *trumpets*, let them ſound: where there be *lutes* and *harpes*, let them ſtrike vp: where there be *loud Cymbals* and *well tuned Cymbals*, let them ring, let them ſing the praiſes of God for this our moſt happy deliuerance; let trumpet and tongue, viol & voice, lute & life, witnes our hartie reioycing in the Lord. If our true zeale were more fierie within, it would doubtleſſe break forth into moe publike workes, then it doth, againſt that bloody brood of the Gun-dowder crue. There haue been many collections in euery Dioces for the reedifying of the Churches of Saint *Albanes* and *Arthuret*, the which I aſſure my ſelfe were good works: there haue been in this latter age many gorgeous, I might ſay glorious buildings erected about and in this honorable Citie, to the great ornament of our Country, the which I thinke you may number among your good workes: there haue bin Lotteries to further *Virginean* enterpriſes, and theſe (for any thing I know) were good workes alſo: there haue been many new play-houſes, and one faire Burſe lately built; *Paris*-garden in a flouriſhing eſtate makes a great noyſe ſtill, and as I heare *Charing* Croſſe ſhall haue a new coat too: but in the meane time while ſo many monuments are raiſed, either to the honour of the dead, or elſe for the profit and pleaſure of the lyuing: *Die mihi muſa virum*, I pray Muſe and ſhew me the man, who

[b] *In Pſalm. 147.*

ioynes with that euer zealous, reuerend, learned Deane in founding a Colledge for a Societie of writers against the superstitious Idolatries of the Romane Synagogue, the which happily might be like *the* [c] *Tower of Dauid*, where the strong men of Israel might haue shieldes and targets to fight the Lords battaile: [d] *Is it time for your selues to dwell in your seiled houses, and this house lye wast?*

[c] *Cant.* 4.4.

[d] *Haggai.* 1.4.

Remember I beseech you the words of [e] *Azariah* vnto King *Asa* and the men of Iuda, *The Lord is with you while you are with him, and if yee seeke him, he will be found of you; but if yee forsake him, he will forsake you.* Be not cold in a good cause, flie not out of the field, play not the cowards in the Lords holie wars; for albeit happily your selues are like for your time to do wel enough in despite of the Diuell, and the Pope his darling: yet your posteritie will assuredly rue it, and haue iust cause to curse their dastardly, spiritlesse and worthlesse progenitors. I say no more concerning this point, only I pray with our forefathers in the first English Letany, set out in the dayes of King *Henry* the 8. *from all sedition and priuie conspiracie, from the tyrannie of the Bishop of Rome, and all his detestable enormities, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.*

[e] *2. Chron.* 15.2.

Good Lord deliuer vs.

Where note by the way, that the Popes abominable tyrannie is hedged in (as it were) on the one side with *sedition* and *priuie conspiracy*, and on the other side with *false doctrine* and *heresie*. I haue another prayer, and for as much as it is in Latine, I must entreat all such (if any such here be present, who loue *Bonauentures* psalter and the Romish seruice) to ioyne with vs in this orison. *Papa noster qui es Roma, maledicetur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in Cœlo sic et in terra. Potum nostrum in Cœna dominica da nobis hodie, & remitte nummos nostros quos tibi dedimus ob indulgentias, sicut & nos remittimus tibi indulgentias, & ne*

nos

nos inducas in hæresin, sed libera nos a miseria, quoniam tuum est infernum, pix & sulphur in secula seculorum.

The word of God is a [f] two edged sword, sharp in a literal, and sharp in an allegoricall exposition. Hitherto yóu haue heard the history, now there remaineth a mistery, *nihil enim hic ludicrum aut lubricum* saith [g] *Augustine*, and therefore [h] diuines vnderstand here by the *sounding of the trumpet*, the preaching of the Gospell, [i] whose sound went out thorow all the earth vnto the endes of the world: at the seuenfold sounding of this trumpet the walles of [k] Iericho fal, that is all the pompes and powers of this world are conquered & brought to nought, this trumpet is mightie thorough God to cast downe holdes, and Imaginations, and euery high thing that is exalted against the knowledge of God. 2. Cor. 10. 4.

[l] Other say that the Saints are these *trumpets*, and *harpes*, and *Cymbals*, and that their [m] members make this musicke to the Lord, our eyes praise the Lord, while they be [n] lifted vp vnto their maker in heauen, and waite vpon his mercy: our tongues praise the Lord, in singing [o] Psalmes, and hymnes, and spirituall songs vnto the Lord: our eares praise the Lord, while they [p] heare the word of God with attention: our hands praise the Lord, while they be [q] stretched out vnto the poore, and while they [r] worke the thing that is good: our feete praise the Lord, when they bee not [s] swift to shed blood, but [t] stand in the gates of Gods house, ready to [u] run the wayes of his commandements. *In Tympano sicca & percussa pellis resonat, in choro autem voces sociatæ concordant* said [x] *Gregorie* the great: wherefore [y] such as mortifie the lusts of the flesh praise God *in tympano*, and they who keepe the [z] vnity of the spirit in the bond of peace, praise God *in choro:* the *Brownist* in separating himselfe from the Church though he seeme to praise God *in tympano*, yet hee doth not praise God *in choro:* and the *carnall gospeller* albeit he ioyne with the Church

[f] *Heb.* 4. 12.

[g] *In loc.*

[h] *Prosper Luther Hugo Card.*

[i] *Rom.* 10. 18.

[k] *Iosua.* 6. *Strictior est tuba ex parte buccinantis quàm ex altera, quia prædicator strictius se debet examinare. Hugo Card. in loc.*

[l] *Augustin in loc.*

[m] *Chrysost. Euthym. in loc.*

[n] *Psalm.* 123.

[o] *Colos.* 3. 16.

[p] *Mat.* 13. 9.

[q] *Eccles.* 7. 32.

[r] *Ephes.* 4. 24.

[s] *Psal.* 14. 6.

[t] *Psal.* 122. 2.

[u] *Psal.* 119. 32.

[x] *Pastoral. part.* 3. *admonit.* 23.

[y] *August. Cassiod. Hugo. Card. in loc.*

[z] *Ephes.* 4. 3.

Church *in choro*, yet he prayseth not God *in tympano*; they praise God in *well tuned Cymbals* who tune their soules before they preach or pray, whosoeuer desires to bee a sweete singer in Israel must bee learned in the schoole, before hee be lowd in the temple: the heart likewise must be prepared for praying, as the harpe for playing, if our instruments of praise be not in tune, then our whole deuotion is like *the* [a] *sounding brasse or as the tinckling Cymbal*: in Gods quier there is first *tune well*, and then *sound well*, if once we can say with [b] *Dauid*, *O God mine heart is ready, mine heart is ready*, then our lute and harpe will awake right early: let thy soule praise the Lord, and then all that is either without or about thee will instantly doe the same.

[a] 1.Cor.13.1.

[b] Psalm.108.1.

Let euery thing that hath breath praise the Lord) that is [c] *omne spirans*, [d] *omnis spiritualis*, [e] *omnis spiritus*, let euery creature praise the Lord for his estate of confection, euery Christian praise the Lord for his estate of refection, euery blessed spirit loosed out of the worldes misery praise the Lord for his estate of perfection, let euery creature, man aboue all the Creatures, and the soule of man aboue all that is in man praise the Lord. *Omnis spiritus, i.* [f] *totus spiritus*, [g] all the heart, all the soule, all the mind, as the psalmist [h] elsewhere, I will thanke thee O Lord my God with all mine heart, euen with my [i] whole heart, or *omnis spiritus* the spirit of euery man in euery place, for this saying is [k] propheticall, insinuating that God in time to come, shall not only be worshipped of the Iewes at Ierusalem with outward ceremonies, *in the sound of the trumpet and vpon the lute and harpe*: but in all places, of all persons in spirit and truth as Christ expounds *Dauid* in the 4. of Saint *Iohns* Gospell at the 23. verse, whereas vnbeleeuing Iewes are the sonnes of *Abraham* according to the flesh only, beleeuing Gentiles are the [l] seed of *Abraham* according to the spirit, and heires by promise, more Israel saith [m] *Augustine* then Israel it selfe, The sonnes of *Abraham*

[c] Agellius Vatablus.
[d] Hieron. August.
[e] Genebrard & aly plerique.
[f] Hugo, Iunius.
[g] Luk.10.27.
[h] Psal.86.12.
[i] Psal.111.1.
[k] Caluin. Genebrard. in loc.
[l] Galat.3.29.
[m] Psalm.148.

(as

(as Christ tels vs in the [n] Gospell) are they who doe the workes of *Abraham*, and *Abrahams* chiefe worke was faith, *Abraham* beleeued (saith the [o] text) and it was imputed to him for righteousnes. *Ergo*, the true beleeuer is a right Isralite, blessed with faithfull *Abraham*. Galat. 3.9. [p] some stretch this further, applying it not onely to the spirits of men in the Church militant, but also to the blessed Angels and Saints in the triumphant, for this Psalme consists of a threefold *apostrophe*.

1. *Dauid* inuiteth all the Citizens of heauen, *O praise God in his sanctuarie, praise him in the firmament of his power*.

2. All the dwellers vpon earth, *praise him in the sound of the trumpet, praise him vpon the lute and harpe, &c.*

3, Both and all, *let euery thing that hath breath*, euery thing which hath either the life of nature, or of grace, or of glorie, let *euery spirit* [q] whether it be terrestriall or celestiall, of whatsoeuer condition, age, sexe, *praise the Lord*.

It is a [r] *Rabbinical* conceit that this hymne consists of 13. *Halleluiahs*, answering 13. Properties of God mentioned Exod. 34.6.7. verses, and in that our Prophet after a dozen *Halleluiahs* hath not done, but addeth a thirteenth, hee doth insinuate that when all our deuotion is finished, it is our dutie to begin againe with Gods praise, for as [s] of him, and thorough him, and for him, are all things, euen so to him is due all glorie for euermore: as his mercies are from euerlasting to euerlasting, from euerlasting election, to euerlasting glorification: so likewise his praises are to bee sung for euer and euer. In this life we begin this hymne singing (as musitians speake) in *breifs* and *semibriefs* a staffe or two, but in the world to come standing before the throne of the Lambe, clothed in long white robes, accompanied with all the sweet voyces of heauens incomparable melodious

[n] *Iohn* 8.39.

[o] *Gen.* 15.6. *Rom.* 4.3.

[p] *Genebrard.*

[q] *Placidus parmensis & Bellarmin in loc.*

[r] *Genebrard.*

[s] *Rom.* 11.36.

lodious quire: we shall eternally sing, [t] *Holy, holy, holy, Lord God almightie, which was, and which is, and which is to come,* [u] *praise, and glorie, and wisdome, and power, and might, be vnto our God for euermore.* Amen.

[t] *Apocalip. 4. 8.*

[u] *Apocalip. 7. 12.*

FINIS.

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3456b, 3460,
3462, Pt. 3, 3465a

Boys, John